171 Another occasion to cut the hair short is the death of a close
302 relative, when not only the males (cf. Photos. 51 and 52) but the
765 opposite sex as well (Photo. 64) are compelled to undergo this procedure. This custom is quite widespread in South America. [Ed., the remainder of the paragraph is omitted.]

302 Among the Tapirapé at the present time, the hair is cut with
[177] scissors received from the Whites. [Ed., the remainder of p. 107
[412] is omitted, which includes the beginning of the sentence finished at the top of p. 108.]

[107:108] . . . in 1614, Father Claude d'Abbeville (267)
302 wrote of the hair of the Tupinambá of Maranhão: "[Ed., two
171 sentences are omitted.] They [the women] are quite meticulous
515 about combing their hair and do not fail to wash it and rub it with oil and Roucou every morning" [translated from French]. [Ed., three paragraphs are omitted.]

Some Tapirapé comb their hair with great care, although they do not wash it as frequently as the Tupinambá women observed by Father Claude, or massage it as often with oil and urucú. They
[314] would no doubt anoint it more frequently if it were not for the scarcity of the raw material, a palm nut that grows only at certain times of year. This scarcity impelled an honest matron to steal from us our only bottle of oil, which we had brought to remedy the lack of fat in the diet. Instead of lining our stomachs, the entire liter of nutritious liquid ended up on the good woman's head. [Ed., the last paragraph of p. 108 is omitted.]

302 [107:109] The Tapirapé also put urucú in their hair, but only on special occasions. They apply it to boys on the festive day of
[881] initiation, to girls on the day when their first menstruation ends,
[764] and to the dead. It may have religious significance, but I cannot tell.

515 Aside from hair combing, delousing is a gesture of love. The
593 bugs caught end their existence between the teeth of the catcher, who thus swallows the blood of his or her beloved. This tender duty is performed on a mutual basis by parents and children and by loving spouses. Girls show the greatest enthusiasm for this type of quest. It does happen, however, that an old man still delouses an already married son (cf. Photo. 55).

826 Not only do they avoid losing the blood stolen by lice and
261 mosquitoes by eating the culprits caught in the act, but they also

351 lay tree stumps and felled trunks (cf. Photo. 67). Only the village square had remained, up to a point, free from these obstruc-
[372] tions. The trunks served as seats and, bit by bit, as firewood. They lay in such numbers over the vast area stretching between the houses and the edge of the forest, and were so entangled and
[114] ensnarled by their branches, that the imaginative Madame de
[712] la Falaise (196), who visited Tampiitaua on August 23, 1935, that is to say, shortly after my departure, went so far as to write the following: "We proceeded toward the village, where the tribe, for fear of armed aggression, has fortified the surroundings. The felled, tangled trees, the traps and ingenious obstacles, are discouraging. The boldest aggressor would break his neck long before he got the better of them" [translated from French].

361 In this respect, however, I must confess that the only serious
712 obstacles I encountered daily on crossing the area in question were
114 the products of the tribal digestive processes, for the supposed
[514] fortification held no role other than that of a huge toilet. [110: 192] I do not wish to determine whether such obstacles may be termed "ingenious," but I wish to emphasize that they did not discourage me. The truth is that the Tapirapé do not fortify their
[171] village in any way, and differ in this respect from the Tupinambá, who surrounded their villages (Jean Parmentier apud J.F. de Almeida Prado, 180; Hans Staden, p. 3; Gabriel Soares de Sousa, 366). The "traps and ingenious obstacles" mentioned above exist only in the imagination of the author. Even the act of placing
[721] sentries, a precaution referred to in Chapter 5, is strikingly inconsistent with the natural bent of the Tapirapé.

361 Toward the east a stream meandered, a few paces from the
[312] village. Its clear, fresh waters ran free of the thick forest for only
[515] a short stretch, which was used at the same time as bathroom and
[226] drinking fountain, and as a spot for fishing and for washing the
[487] sleeping hammocks. A well-beaten path led from it to the village plaza, skirting a plot of sugar cane to the left. According to
249 what Reverend Kegel told me, this plot resulted from collective
476 labor performed for Kamairahó. The latter had ruled on the site of the plot and concurrently on that of the village, which had been built later beside the communally prepared garden. It was, so to speak, a luxury plot, for it contained nothing but the sweet grass

136 262 Fig. 422; notonectid, Fig. 423; bedbug (Acanthia lectularia), Fig. 424; cercopid, Fig. 425; aphid, rose louse (Aphis rosae), Fig. 428; cicada (Zammara tympanum), Fig. 429; buprestidan (Conognatha), Fig. 450; meloid (Lytta), Fig. 451; brenthid (Brenthis), Fig. 452; curculionid (Heilipus), Fig. 453; curculionid (Heilipus), Fig. 453; curculionid (Entimus), Fig. 454; Cerambycidae, Figs. 455 (Lophnocercus), 456 and 457; coccinellid (Neda), Fig. 458; staphylinid (Paederus), Fig. 459; hydrophilid, Fig. 462. None of them are eaten.

(163) kyva -- head louse (Pediculus capitis). These parasites are eaten when picked from beloved persons. In fact, since this [515] insect is always related to a particular person, I heard its Tapirapé name only in connection with the possessive, that is, chekyva, "my louse," anenekyva, "your louse," ikyva, "his or her louse."

(164) inimákyrynga -- hammock louse (iní means "hammock"), probably the body louse (Pediculus vestimenti). It is larger than the [119:85] head louse and assailed me painfully, while I never harbored any of the innumerable head lice of the Tapirapé in spite of the fact that I offered them many opportunities for transmigration. The inhabitants of Tampiitaua ate the hammock louse when they caught it in flagrante. According to Gabriel Soares de Sousa (325), this insect also existed among the Tupinambá.

(a) The Tapirapé were not familiar with the ephemeris in Fig. 410.

(165) mechuá. The Tapirapé gave and repeated this word when they saw pictures of the following Hemiptera: reduviid, the blood-sucking conenose bug (Triatoma megistus) in Fig. 417; pyrrhocorid (Dysdercus ruficollis) in Fig. 418; coreid in Fig. 419; Pentatomidae in Figs. 420 and 421. None of them are eaten.

(166) ypehaga. The Tapirapé gave and repeated this word when they saw pictures of the following Coleoptera: passalid (Neleus), Fig. 439; lucanid (Leptinopterus), Fig. 440; cetonian (Gymnetes), Fig. 442; Melolonthidae (Macrodactylus), Fig. 443; rutelian (Pelidnota), Fig. 444; carabid (Galerita), Fig. 445; cicindelid (Tetracha), Fig. 446; erotylid (Cypherotylus), Fig. 447. None of these beetles are eaten.

(167) byrema -- dynastid (Coelosis) and Scarabaeid (Phanacus). Not eaten. R. von Ihering's Figs. 441 and 449.

4: Wagley E-5 (1939-1940) 1943
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on the contrary, they were described as "good wives", and one of them was remembered as small and particularly attractive.

Certain people regardless of sex are early recognized as future shamans because of their natural inclination to dream. Several informants, for example, told me that a young boy, an orphan, and therefore badly cared for, would certainly be a powerful shaman. He turned and talked in his sleep and had been known to cry during a nightmare. He remembered few of his dreams but did tell of seeing the spirit of his mother, and described an evil spirit which he met during a dream. One of the present powerful shamans is said to have been such a youngster with a predilection for dreaming. Such youngsters are nervous and sensitive; yet no distinct personality traits were observed among adult shamans. Shamans are frequently emaciated and thin, attributable perhaps to their constant use of tobacco and the resulting nausea, and one shaman, now dead, was described by informants as a nervous ascetic interested only in the supernatural world.

Persons lacking this predilection for dreaming, but with aspirations to shamanism, may solicit dreams. Each year during the days of the dry season all young men who aspire to shamanism, even those who have shown potentialities during boyhood, gather each evening in the central plaza of the village to seek dreams. A novice sits upon the ground near a *pané*, his mentor, and swallows smoke from his mentor's pipe until violent vomiting occurs. When the novices are too ill to hold the pipe, the shaman holds it for them, forcing them to continue "eating smoke". Generally the neophites fall backwards unconscious and ill from the smoke; during this state they may dream. In any case, when they regain their senses, the pipe is again placed in their mouth until they fall backwards ill and unconscious once more. The process may be repeated several times over a period of two or three hours. Later, when the novice retires to his hammock for the night, he may expect a dream.

Such sessions occur each night during the few weeks before the Thunder ceremony and a serious novice should attend all sessions. During this period he refrains from sexual intercourse because it will hinder his dreaming; he also refrains from bathing and so becomes grimey. He must not eat of those animals which "walk at night", such as the jaboti tortoise (*Testudo tabulata*) and the monkey, because he must be friendly with all creatures he may meet in his nocturnal dream travels. He should eat manioc flour, yams, pepper, and such bland